THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

No. 21, Vol. XLIV. Monday, May 22, 1882. Price One Penny.

FIFTY-SECOND ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 310.]

THIRD DAY.

2 p.m.

The choir sang—

Jesus, from whom all blessings flow,
Great builder of thy Church below.

Prayer by President A. M. Cannon.

The choir sang—

Guide us, O thou great Jehovah,
Saints unto the promised land.

APOSTLE MOSES THATCHER

Had rejoiced in listening to the remarks of the brethren who had spoken. He had never seen a happier day than this, for the Spirit and power of God is working in the hearts of the people. The evidences of our eyes may fail us, the hearing of our ears may deceive us, the senses of our natures, one by one, may be misguided, but he who has the companionship of the Holy Spirit will never err. The disciples of Christ had heard the sermon upon the mount; they had seen him feed the multitude with the few loaves and fishes; they had seen him open the eyes of the blind; they had seen him raise the dead; they had traveled with him, and hung upon the words of life as they fell from his lips, and had, doubtless, watched his acts and ways during the whole time of his ministry; but they did not have the power to act in the ministry of the Gospel until it had been specially confirmed upon them; then they could go into the world and preach the Gospel to every creature, and every one that believed and was baptized could be saved, and the signs would follow the believers. Our Elders do not claim any part of the commission given to the disciples in former days, but legions of sectarian professors do, but the signs do not follow them, hence their commission is powerless and useless. We claim that we are called of God as was Aaron; qualified and empowered by revelation to minister in the ordinances of the house of God. The faith of the members of modern churches is pinned to a belief, and though I respect these believers for their sincerity, I must differ with them in all sincerity and respect, and tell them their belief is a dead letter to them. I respect sincerity; I have seen women walk, with bare feet, upon sharp stones for long distances, for their belief; I have seen wealthy ladies mingle with degraded Indians, kneeling for hours on the filthy floor of a cathedral for their belief; I have seen devotees willing to wear a crown of thorns for their belief; but that

belief lacked the power and efficacy of acknowledgment from God. From the days of Adam man was commanded to increase and multiply; the decree still holds good on the fishes of the sea and the fowls of the air, but the Catholic church says to some of its members that they must not obey that law, and the Congress of the United States has said that many of the people of this country shall not obey the law. I do not look for utter destruction to come upon this nation very rapidly; many Congressmen are honest as far as their knowledge extends, and there is salt in this nation yet; many more can be found than the five required to save Sodom and Gomorrah. It was a remarkable show of bravery for any Congressman to vote against the Edmunds Bill, when the party lash was swung about the ears of every one of them, and the fist of one member was held close to the nose of another, daring him to vote against the bill; but several dared the party lash, and placed themselves on record against the bill because it was so glaringly unconstitutional. We sent our petitions, signed by thousands of settlers here, asking merely for an honorable commission to come and hear the busy hum of industry in our vales, see the brightness of the children in our schools, look at the happiness of our homes, and find out the truth of the accusation concerning our depravity. That was all we asked for, but our prayer was not granted. Do I have any feelings of hatred towards the Congress, the President or the people of the United States? No; my religion has taught me to pray for them. I saw men in the east who said their names were affixed to documents asking for the destruction of this people without their consent, but they had not the moral courage to stand up in public and say so. Now talk about the oppression among the "Mormon" people, when compared to this I have seen in the east. I never saw the day nor the hour when I would not raise my voice and my hand in defense of the oppressed, without asking any man's or any set of men's opinions; yet these eastern men talk about our oppression. I am happy and proud in being an American citizen, but am prouder of being a member of this Church, and of the knowledge I have obtained. My nature is proud, and I could not have borne the contempt and scorn heaped upon me as a member of this Church, by persons who were my inferiors mentally, morally and physically, had it not been my knowledge that the work and its members were so much to be revered and loved. Great men have not floated with the tide, nor been swayed by public opinion when it went contrary to right. Public opinion followed Christ to the garden, but did not sway him; public opinion followed Christ to the bench of a heathen judge, and cried out crucify him! crucify him! but the judge washed his hands of the crime committed on our elder brother; public opinion has made rivers of blood to flow; public opinion has made the four walls of the dungeon to come together and crush out the lives of the imprisoned; public opinion exterminated sixty millions during the time of the inquisition; public opinion caused the pilgrim fathers to leave the old country, and land on the shores of a new country and found a free government. I told an army officer while I was in Washington, that we would do our best to obey the laws passed by Congress, but if laws are passed to make us a race of slaves, it will have to be done at the expense of our lives. You may bury us in the mud of the Missouri bottoms, or in the depths of the sea, but while we breathe the free air of the mountains, and drink of the pure water that flows down our cañons, you cannot make slaves of us. If there had been a Charles Sumner or Daniel Webster in the Capitol, the advocates of such a freedom-destroying measure as the Edmunds Bill would have been driven into the corners of the halls of Congress, until they would have hung their heads in shame for attempting to pass such a measure in this land of liberty and freedom. This spirit of freedom is among this people, and they will love and obey the principles of the Gospel, even though it should be at the point of the bayonet or the mouth of the cannon, or though the

rope may be woven and placed around their necks. I cannot say what the course of the Latter-day Saints will be, but I will say, if the time should come when they will be asked to renounce their principles, and they have the Holy Ghost in their hearts, they will turn their faces to Jerusalem, fall on their knees and cry: Abba Father, we know thou livest and art our God. If the time should come when we must leave our homes, as my father has been called upon more than once to do, I, for one, would freely make a deed of all I possess and turn it over to the President of the United States, rather than it should fall into the hands of the ungodly, designing, unprincipled men in this Territory, who look with longing eyes upon our possessions. I respect President Arthur for his courage in vetoing the Chinese Bill, and for asking the power to send able men on the commission to this Territory to solve the Edmunds problem. But who does not know how bad a returning board can be? We have had an instance in the action of a Governor Murray, returning Allen G. Campbell with 1,300 votes to Congress over the people's choice, George Q. Cannon, with 18,000 votes. I will say for the satisfaction of my hearers, that in the east I found a heavy under current of sentiment which, just so soon as it is convinced that the origin of the bill is the grasping of the revenue and power of this Territory for lustful purposes, and the assessment of heavy taxes, will cause myriads to rise and boldly and valiantly wage a war against the unholy men and means used for our hurt. When the secession leaders said to our delegate, under the dome of the capitol, Now is your time to strike for freedom, what was the reply? No, gentlemen, we have asked, and will ask again and again for our liberty, and we will obtain it under the glorious stars and stripes. I do not want to appear brave or boastful, for I am naturally a timid man, a coward if you please, but I want to covenant here before you that I am willing to and will defend my religious convictions with all I possess or expect to possess, with all my life is worth, both here and hereafter. We may be persecuted legally, but that does not always make it just, for Jesus was nailed to the cross by the edict of legal opinion, and he went below all things to ascend above all things. I bear testimony that this is God's kingdom, and is as the little stone cut out of the mountain which will roll forth and fill the whole earth, and every knee shall bow, to whom? to President John Taylor? to any man? No, but to Jesus Christ our King. Let peace rest upon all Israel. Love your enemies and pray for those who despitefully use you, and then, indeed, are you free. Pray for all who are in the dark; for those who have been misled by the priests who preach for hire and divine for money. I heard a most excellent sermon while I was east, but it was spoiled at the close by an earnest petition to raise three dollars and a half, and though there were about 300 persons present, they failed to raise the amount.

The choir sang an anthem—

Heavenly Zion.

Benediction by Apostle Erastus Snow.

Adjourned until 10 a.m. Sunday.

FOURTH DAY.

Sunday, Oct. 9th, 10 a.m.

The choir sang—

Ere long the vail will rend in twain,
The King descend with all his train.

Prayer by Elder Joseph E. Taylor.

The choir sang—

Let Zion in her beauty rise,
Her light begins to shine.

Elder L. John Nuttall then presented the Authorities of the Church, who were sustained by the unanimous votes of the Conference, as follows:

John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First, and Joseph F. Smith as Second Counselor in the First Presidency.

Wilford Woodruff, President of the Twelve Apostles.

Members of the Council of the Apostles: Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow,

Franklin D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis Marion Lyman, John Henry Smith.

Counselors to the Twelve Apostles: John W. Young and Daniel H. Wells.

The Counselors to President John Taylor, the Twelve Apostles and their Counselors, as Prophets, Seers and Revelators.

Patriarch of the Church: John Smith.

The First Seven Presidents of Seventies: Levi W. Hancock, Henry Herriman, Horace S. Eldredge, Jacob Gates, John Van Cott, William W. Taylor.

The Presiding Bishop of the Church: Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors.

John Taylor as Trustee-in-Trust for the body of religious worshipers known and recognized as the Church of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it.

The Counselors to the President, the Twelve Apostles, their Counselors, and Bishop Edward Hunter, as Counselors to the Trustee-in-Trust.

Albert Carrington as President of the Perpetual Emigration Fund Co. for the Gathering of the Poor, and F. D. Richards, F. M. Lyman, H. S. Eldredge, Joseph F. Smith, Angus M. Cannon, Moses Thatcher, William Jennings, John R. Winder, Henry Dinwoody, Robert T. Burton, A. O. Smoot and H. B. Clawson, as his assistants.

Truman O. Angell as General Architect of the Church, and T. O. Angell, jun., and W. H. Folsom, as his assistants.

As Auditing Committee: Wilford Woodruff, Erastus Snow, F. D. Richards, J. F. Smith, W. Jennings and W. H. Hooper.

George Goddard as Clerk of the General Conference.

George F. Gibbs as Church Reporter.

He then presented the names of missionaries:

GREAT BRITAIN.

Charles Wetherston, Plain City.
Wilson Gates Nowers, Beaver.
Charles C. Harris, "
William Smith Tanner, Payson.

UNITED STATES.

John Ormond, Logan.
Charles M. Nielsen, Koosharem.
Christian Berger, South Cottonwood.
William M. Palmer, Glenwood.
Mons Anderson, Lehi.
John W. Coons, Richfield.
Elias Nebeker, "
Robert S. Duke, Heber.
Jacob Fisher, Orderville.

GERMANY.

Ward E. Pack, jun., Kamas.
Peter Krough, Bloomington.

HOLLAND.

Peter Lammas, Ogden.
John Eccar, 15th Ward.

SANDWICH ISLANDS.

Marvin E. Pack, Kamas.

NEW ZEALAND.

Peter E. Hansen, 2nd Ward.
Jens Jensen, "
Joseph Morris, Greenville.

MEXICO.

Anthony W. Ivins, St. George.

ICELAND.

Gesalie Byarnison, Spanish Fork.
Pjetur Walgardson, "
Egikur Otassen "

SAN JUAN SETTLEMENTS.

Porter V. Clark, Parowan.
William Adams, "
George A. Adams, "
John E. Adams, "
Thomas Roley, "
Alvin Benson, "
Heber C. Holyoak, "
Lars P. Jensen, "
John E. Eyre, "
Rasmus Mickelson, jun. "
Abraham A. O. S. Webb, "
Freeman W. Pendleton, "
Adelbert F. McGregor, "
Simon T. Topham, Paragoonah.
John B. Topham, "
Marius E. Danton, "
John R. Robinson, jun. "
Richard A. Robinson. "
Albert Lamreaux, "
George Robb, "
Thomas A. Smith, Summit.
Davis C. Adams, Cedar.

John Leigh, Cedar.
Christian Makkeprang, "
John C. Hamilton, "
Christian Anderson, "
David Bullock, "
Frederick Jones, "
Samuel Wood, "
Charles Wilden, "

ARIZONA.

Alonzo Higbee, Cedar.
Horace A. Steele, Salina, Salt River.

SAN LUIS VALLEY, COLORADO.

Carl Fredericksen, Fountain Green.
Evan F. Green, St. George.
Niels C. Heiselt, Pleasant Grove.
Hansen Heiselt, "
Jens C. Cornum, "
James Neilson, Fountain Green.
James Jensen, "
John Shawcroft, "
Jordan Brady, Fairview.
Wm. Cheeney, "
George Tucker, "
N. M. Anderson, Redmund.
Carl Hanson, St. Charles, Idaho.
Hiram Scofield, Paragoonah.
David Boice, Franklin, Idaho.

GOOSE CREEK, IDAHO.

Dorr P. Curtis, Herriman.

CASTLE DALE, EMERY COUNTY.

Rasmus Justeson, Spring City.
Henning Olsen, "

Elder Nuttall explained that Edwin R. Miles, sen., was the Elder intended who was called on Friday as a missionary to the Southern States.

Also that Elder John Dunn had been honorably released from the call made upon him as a missionary to the United States.

And that Elder John Sutton, of Bear Lake, is called to Great Britain instead of the United States.

The foregoing were sustained by the unanimous vote of the Conference.

He then read the report of the P. E. Fund for the half-year ending March 31, 1882. Balance on hand October 31, 1881, $1,208.18; Receipts, $2,503.39; Total, $3,711.57. Disbursements, $2,966.73; Balance on hand, $744.84.

PRESIDENT JOS. F. SMITH

Then read a few verses of a revelation given in 1831, to be found on page 219, new edition, Doctrine and Covenants, where the Lord says to the Church "let no man break the law of the land for he that keepeth the laws of God hath no need to break the laws of the land. Also on page 357, a portion of a revelation given in December, 1833; "therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." Again in a revelation given in August, 1833, page 342, "And now verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them; and that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me; therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these, cometh of evil. Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if you will not abide in my covenant, ye are not worthy of me." This, as I understand it, is the law of God unto the Church of Jesus Christ of Latter-day Saints in all the world, and the requirement here made on us must be obeyed and observed in our lives in order that we may secure the promise made to the children of Zion. And, saith the Lord, if ye do as I command, then am I bound, otherwise there is no promise. The law of the land which we have no need to break is the constitutional law of the land, as God himself defines it and whatsoever is more or less cometh of evil; and there is no cause for any member of the Church to be in doubt concerning the meaning of this. I maintain that the members of the Church have ever been loyal, and I maintain that having been born on American soil, and

from parents who for generations have been born on American soil, I have the right to this opinion and express it and construe it. I ask myself what constitutional law have you broken? and can reply before this congregation that I never broke any law, I am amenable to no punishment, but have ever sustained the law and preached righteousness. We are obliged to be subject to the powers that be, but if they pass unjust and unconstitutional laws and violate their oaths and break their covenants and their faith with the people there is no law, human or divine, which binds me to openly and outwardly proclaim my acceptance of it, and my firm belief is that the only way be sustained by our Heavenly Father is to follow the way laid down in holy writ and obey God, for he has commanded us, and declared that we will not be under the necessity of breaking the law of the land. I wish to enter my avowal that the people called Latter-day Saints, as it has often been repeated here, are the most law-abiding and long-suffering people that can be found on the face of the globe, and we propose to meet the consequences of our obedience to the law and commandments of God, like men. He read a passage of a revelation given in 1834, to be found on page 364: "Behold I will give unto you a revelation and commandment." It is written that the enemies of the people of God cannot do anything but what will result in favor of Zion. Let us see how far the acts of the people have gone towards nullifying these words of the Scripture. When Joseph Smith first looked upon the face of the Father and the Son in 1820, until the Book of Mormon was translated and published to the world in 1829, the enemies of the Prophet did not cease for a moment to seek his life, to malign him, to proscribe him and cast his name out as evil from among men; and during this period Joseph Smith was only a lad just 14 years of age, a mere boy, and had no vast congregation to cheer him, to succor and sustain him; he stood alone persecuted on every hand. Did they stop this boy from accomplishing the mission and purposes he had been sent to perform? You know, the world knows that they did not, either by threats, or attempts on his life, or imprisoning him, impede his progress. He went right on, translated the plates, published the Book of Mormon and in 1830 organized the Church. After that date did they refrain from their slanders, their persecution? No, but as the work began to spread, the feeling of hatred, persecution and animosity became stronger and the enemies more numerous. The Saints went on—built a temple in Kirtland, settled in Jackson County, in Clay, in Caldwell, in Davis, founded new colonies and the power of the Church gained both in bulk and acceleration. The mobs drove the people from Missouri, robbed them of their possessions, fed them on the flesh of their brethren, but, Phœnix-like they rose from the ashes and gathered in swarms in Illinois, and built a temple in Nauvoo, costing a million of dollars. They then became noted for their union to principle and determination to prosecute the promulgation and advocacy of their principles, and though it was an incessant season of suffering and turmoil for fourteen years, the work showed not the least sign of being rooted up and left to dry in the sun; it was transplanted into richer soil, purer water and a more bracing atmosphere. Finally our enemies succeeded in taking the life of the Prophet and his brother and shedding the blood of our honored President who sits here to-day; it only made the work the stronger. The blood of martyrs became the seed of the Church. They drove us from our homes in Nauvoo. I remember the day before we left Nauvoo, that my widowed mother made a raft and ferried her children across the river to Iowa, and while we sat under a tree we heard the bombardment against our homes in Nauvoo. I felt thankful that we had got away and had the prospect of hiding in the wilderness from our enemies. It seems as though we object to being demolished, and we don't intend to be destroyed, for we know in whom we trust. The Saints came across the desert plains, and now compare their position with that which they had in Nauvoo, in Ohio, in New York, or in the old

world. God has blessed and prospered them and will continue to do so as long as they keep faithful, and the work will come off triumphant. We may have to be driven again! I don't say we will, but what has been done may be done again! Supposing it does come to pass, what is our conclusion, judging the future by the past? If we are driven from here we will come up somewhere else more numerous and more powerful than we are now. My childhood and my youth were spent in wandering and suffering with the people of God, and by the help of God my life shall be spent to the end with them. I have no other place to go, I want no other people to go with. There is no switching, no side-tracking for this Church, it is a through train, to go right ahead on the straight and narrow track, and every man and woman must make up their minds for this; take a firm stand in the cause. I am thankful that everything is as well as it is with us, and everything will be right if we keep the commandments of God and listen to the counsel of his servants.

PRESIDENT JOHN TAYLOR

Said there is one thing I wish to make a remark or two upon. I want us all to be liberal and deal with people on liberal and just principles, but when any man or set of men manifest a hostile spirit against us it is wise and proper for us to take care of ourselves a little. We have talked about the united order and about co-operation, as being something preparatory to a better and higher state of things. There has been a feeling among many of our brethren to branch out into mercantile affairs and go off on their own hook. My idea is that if people will deal honestly, justly and conscientiously, one with the other, it is better for our brethren to do this than our enemies. It is better to put means into the hands of our friends than our enemies, for some of the latter are not slow to use the means we pay them to injure us. Self-preservation is the first law of nature. Our co-operative institutions have done very well; and if there are institutions that can be introduced by our brethren, let them be sustained. But we want them to be honest, to put away chicanery and evil doings; sustaining the Church and its principles, paying their tithing and upholding the hands of good men. If they will not do this we will find somebody that will. We want to sustain no hypocritical men, either Mormon or Gentile. We want to go right along in the path of duty and fear no Canaanites or any other ites; they can do no more than the Lord will let them. I feel all the time like saying, Hallelujah! hallelujah! hallelujah! the Lord God Omnipotent reigneth, and he will reign until he hath put his enemies under his feet.

The choir sang the anthem—

"Promised Land."

Benediction by Apostle F. M. Lyman.

Adjourned until 2 p.m.

[TO BE CONTINUED.]

Do not say, "I will help thee to-morrow." Perchance that poor soul may not need thee to-morrow; perchance thou mayest have nothing to give to-morrow; perchance there may be no such day as to-morrow.

PASSIVE IMPRESSIONS.—Passive impressions—that is, such as do not result in action—become weaker with every recurrence. Take the impressions made upon our senses by external objects, for example. Just in proportion as we receive them passively, they decline in force. We look at certain familiar objects day after day almost without seeing them, because the impressions they once made have not been followed up by any regular action of hand or brain; but how differently does the geologist look at the rocks in his travels, or the botanist at the plants he passes in his daily walk! Two persons attend the same lecture—one is actively assimilating the speaker's thoughts in his own mind, the other is listlessly receiving the sound of his voice while his mind is far away. The one listens to purpose, the other cannot be said even to have heard the lecture.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 22, 1882.

A GOOD MAN GONE.

On Sunday morning, the 23rd of April, at his residence in Salt Lake City, Professor Joseph L. Barfoot, curator of the Deseret Museum, a man universally respected and beloved, looked his last upon mortal life. The unexpected and lamentable demise of this good and learned man, deserves more than a passing notice. He had been afflicted for some time previous with bronchitis, but his health being usually delicate, no apprehension was felt of his approaching end. On Saturday evening, about 9 o'clock, after his customary daily duties in the Museum, he retired to rest and slept peacefully, until 4 a.m. on the following morning, when he was seized with a violent fit of coughing, which so exhausted his aged frame, that he never rallied from its effects, but becoming unconscious, fell quietly asleep and yielded up his breath without a struggle. Medical aid had been summoned, but could not arrive in time to render any effectual assistance. The silver cord, which held a noble soul to earth, was loosed, and the upright, intelligent spirit of a humble, God-fearing man had winged its upward flight to realms of rest and continued usefulness.

Joseph L. Barfoot was in many respects a remarkable man. Though destined through life to remain in poverty and comparative obscurity, he was rich in intellect and scientific attainments, and was the lineal descendant of two famous historical characters. His father's ancestral line descended from no less a personage than Robert Bruce, the warrior king of Scotland, while his mother's was from the celebrated Bishop Ridley, one of the martyrs who perished in the flames of Smithfield. He was also, at the time of his death, the rightful heir to the Earldom of Crawford. He was born in the historic castle of Warwick, Warwickshire, England, on the 29th of March, 1816, and at the age of 18, enlisted in the Royal Marines of the British Navy. After serving for several years, he obtained his discharge and rejoined his father in London, who was at that time Superintendent of the London City Mission, and in that capacity associated with the noted philanthropist, the Earl of Shaftesbury, then Lord Ashley. After becoming, in turn, the butler to a banker, and the manufacturer of and dealer in gutta percha goods, during which time he had married, he heard the Gospel in the year 1856, and being convinced of its divine authenticity, was baptized into the Church in the February of the same year. He was soon afterwards appointed to preside over the Chelsea Branch of the Church, and subsequently over the Holborn, Hammersmith and Lambeth Branches, successively, and during his whole ministry he labored for the cause of truth with that staunch fidelity and

untiring zeal, which was a prominent feature of his character and entire career. In the spring of 1865 he emigrated to Utah, whither his wife and daughter had preceded him two years, and with commendable and characteristic enterprise, opened a small store in Salt Lake City, made and mended shoes for a livelihood, and put forth active efforts, even at that early day, for the home manufacture of soap, candles and other useful articles. He afterwards became watchman at the office of President Brigham Young, and remained in that position until Hon. John W. Young, having formed the nucleus of a Museum, interested himself in procuring for the learned Professor a situation more congenial to his tastes and appropriate to his extensive scientific acquirements. He became, in time, the curator of the Museum, for which office a long life of assiduous research and intelligent reflection had thoroughly qualified him, and in that calling labored faithfully in the discharge of his duties, until God called him home.

Though perfectly assured that all is well with our departed brother, and that our temporary loss is his eternal gain, there are thousands who knew this gentle, kind-hearted, intelligent soul, and are indebted through the public prints as well as by private association for his wise and ever-willing instructions, who will feel a pang of sorrow as they read the sad tidings of his decease. He was one of nature's noblemen, refined and cultured in her highest school, and possessed many of the traits which alone make human nature admirable. With an apparently unbounded store of learning, he was as humble and unassuming as a child, and was only too happy to gratuitously impart the knowledge which was often credited to an inferior origin. The rightful claimant of a British earldom, "an heir to flattery, to titles born," he cheerfully relinquished all hopes of earthly eminence, for the surer and more lasting honor of the approval of heaven, and the guerdon of an endless exaltation. With the blood of the martyred Ridley flowing in his veins, he ever manifested the same willingness to stand to the death by his religious convictions, while as the descendant of a kingly hero, he battled bravely for the truth, in defending which he gained a far more glorious victory than even the Bannockburn of his warlike ancestor. His extensive knowledge and many amiable virtues would have won him worldly wealth and distinction, but these to him were the merest baubles, compared with that higher knowledge which to know is to have eternal life; and though poor as to this world's possessions, and obscured to a great exent by his own native meekness and modesty, he contentedly remained so for Christ's sake, relying with calm confidence upon the promise of his Savior, that whosoever humbleth himself shall be exalted, and the declaration of the Almighty Father, in whose eternal bosom it is decreed that the poor and the meek of the earth shall inherit it hereafter.

In that great day when the order of earthly things is reversed, when many that are first shall be last, and the last first, we may look for Joseph L. Barfoot among those who will occupy a station commensurate with humility and righteousness on earth; among the heroes who fought the good fight, and kept the true faith; who sacrificed the wealth and golden opinions of the world, for the smiles and approbation of God and the privilege of laying up treasures in heaven; who filled up their mortal lives with words and

works of love and usefulness,—who wrought out their own salvation, turned many unto righteousness, and are destined to shine like the stars forever and ever.

THE SECOND COMPANY.

The second company of emigrating Saints, for the current season, left these shores on Wednesday May 17th, per S.S. *Nevada*. The company was in charge of Elder Wm. R. Webb, and was made up as follows: English Scotch and Welsh, 239; Swiss and German, 138; returning Elders, 15; making a total of 392 souls. The names of the Elders returning home are as follows: Wm. R. Webb, John Cooper, John A. McAllister, William Butler, George H. Butler, Wm. G. Davis, Rodney Hillam, Uriah Butt, Thomas R. Jones, John Alder, Abram H. Cannon, George L. Graehl, jun., C. C. Schramm, Ulrich Stauffer, Chas. Schneitter. In addition to the above, Elder Newton Farr sailed on the *Alaska* on Saturday the 13th, and will join the *Nevada* company in New York. Each vessel started out with the prospect of fine weather and a pleasant voyage over the Atlantic.

EMIGRATION.—The third company of emigrating Saints will sail on June 21, 1882, per S.S. *Nevada*. The names and ages of all intending emigrants, particularly those desiring intermediate berths, are required at this Office with as little delay as possible.

NOTTINGHAM CONFERENCE.—District meetings will be held in the Athenæum Hall, Victoria Street, Derby, on Sunday, May 28th, at 10.30 a.m., and 2 and 6 p.m. President Carrington is expected to be present.

OBITUARY.—News comes from Swansea, South Wales, of the death at that place on the 6th ult., of Elder George James. He had been ailing for about four years, but during the last six months appeared to be improving in health, and on the night preceding his death retired apparently feeling better than he had been for a long time. He slept well until four o'clock next morning, when he complained of his chest troubling him, and died in about ten minutes. The deceased was born in Pembroke, August 1819, and was baptized into the Church of Jesus Christ of Latter-day Saints at Swansea, in 1878, by Elder W. N. Williams. He was a good, faithful Elder and a very excellent man, whose demise is much regretted by all who knew him. During the Crimean War, he served his country with courage and fidelity, being one of the celebrated Six Hundred who charged the Russian batteries at Balaklava, which heroic action the poet Tennyson afterwards immortalized in his well known poem: "The Charge of the Light Brigade." The gallant soldier sleeps his last sleep in peace, but he will rise with the just at the sound of a louder trumpet than ever yet was heard, and answer to his name at the great roll call of the Resurrection.

THE "MORMON" QUESTION IN CONGRESS.

The following interesting letter was written by brother John R. Irvine, of Salt Lake City, who while in Washington City, the capital of the United States, became an eye witness of the scenes he so graphically describes. The letter, which originally appeared in the *Deseret News*, relates to the

passage, through the House of Representatives, of the infamous Edmunds Bill, and the no less high-handed outrage perpetrated by Congress in declaring vacant the seat of Utah's Delegate, the Hon. Geo. Q. Cannon; thus depriving 150,000 citizens of the right of sending the man of their choice to represent them in the halls of the national legislature.

Washington, D.C., April 21, 1882.

After several unsuccessful attempts on the part of the chairman of the committee on elections (Mr. Calkins, of Indiana), to reach the Cannon-Campbell, or Utah contested election case, the House of Representatives, on Tuesday last, by a majority vote decided that the case should be brought up and disposed of without further delay. It had generally been expected, from the peculiarity of the case, and the many constitutional points it involved, that whenever the case did come up, there would be considerable discussion on both sides of the House. It was therefore agreed, as soon as the case was reached, that eight hours be allowed for debate—four hours on each side—and that at the expiration of that time the previous question would be called and a vote taken.

As is always the case with the members of the House, the "Mormon question," whenever it is sprung, no matter in what shape, generally creates a furore of excitement that is very observable, and a stranger in the gallery of the House, noticing the excitement, and seeing perhaps a dozen men all trying to catch the eye of the Speaker, instinctively receives the impression that something of importance is about to transpire. Especially has this been the case this session, during which the affairs of Utah have received considerable attention. On every occasion when the "Mormon question" has been under consideration this session, it had only to be given out a day or two beforehand that something in connection with Utah and polygamy would be discussed by the House, to ensure a large attendance by both ladies and gentlemen in the galleries allotted to strangers. In this respect, Tuesday and Wednesday last were no exceptions to the rule. Strangers were present in full force to hear the discussion on the Utah case, and though at times some of the speeches may have been considered "dry"—confined as they were to the legal bearings of the questions,—still at no time did the interest on the part of the public seem to slacken in the slightest degree.

But before proceeding to describe in this article the last act performed on the floor of the House in connection with the Utah election case—namely, the refusal of the House, by a majority of 44, to allow Mr. Cannon, because of his being a polygamist, to take his seat—I may briefly state that I had the opportunity of being present in the House during the discussion (or rather the absence of it) on the Edmunds Bill, and am, therefore, fully conversant with the spirit which, on that occasion, prevailed on the Republican side, in which spirit the bill was passed and has since become a law of the land. The scene in the House on that day will not easily be effaced from my memory. I never had been led to believe that the House of Representatives was the most sedate legislative body on earth, nor that it was the most noisy; but somehow or other I had come to the conclusion that the members of the House of Representatives were men possessed of some exceptional abilities, and above all that they were men who would at least uphold the Constitution of the United States. But from the manner in which the anti-polygamy (Edmunds) bill was reached; the absolute refusal of the majority to have it discussed, except under the operation of the previous question, and by which "gag-law" only fifteen minutes were obtained for those opposed to the bill to discuss it; the determination on the part of a section of politicians to strike the people of Utah a blow, without regard to constitution, law, precedent or anything else; the confusion, noise and clamor that prevailed in what should be the most orderly body in the land—I say, all this caused me to reflect, as I sat in my seat in the gallery, as to whether I had not been mistaken

in the estimation I had formed in regard to this branch of the Congress of the United States.

I do not wish it, however, to be understood—and far be it from me to assert—that *all* the members of this great legislative body are "fools," or even that this is the "fool Congress," for I know full well that there are men of eminent ability both in the Senate and in the House of Representatives. Nevertheless, it appeared to me, to say the least, that I had expected too much; that is, that all the members of that House, no matter what shade of politics they represented, would at least conduct themselves like gentlemen, and that they would not allow party feeling to override every well-established rule, every well-defined law, and every principle of justice, to gain an end which, right or wrong, they had made up their minds to accomplish. This, however, seemed to be the spirit which prevailed on the part of the Republicans in regard to the passing of the Edmunds Bill. I could not help but draw a contrast. I remembered having been in the House of Lords and House of Commons in England; I remembered also having been in the French Chambers, at Versailles; yet I am compelled to confess that, notwithstanding the many spirited debates that take place in both Houses of Parliament in England—and party feeling there sometimes runs very high—notwithstanding the many boisterous scenes in the chief legislative assemblies in France—where party feeling also occasionally gets to fever heat—the House of Representatives, the Lower House of the Congress of the United States, during the rushing through of the Edmunds Bill, beat anything I had ever witnessed. The Republican party on that occasion descended, in my opinion, to the level of a mob, or of a bear-garden, where order is simply conspicuous by its absence.

The friends of constitutional law, precedent and justice, being in the minority, were powerless, and to all intents and purposes had to bow their heads and submit, in the passage of the bill, to the perpetration of one of the most infamous wrongs that could be inflicted upon any people. Those opposed to the measure were not necessarily in favor of polygamy. They simply desired that the bill should be properly discussed; that an opportunity should be given to amend the bill in certain particulars; that, in fact, in so important a measure, nothing should be done in haste, but that due regard should be paid to the rights of the people of Utah, as well as all other citizens under the jurisdiction of the United States. But, no; the enemies of the people of Utah would not listen to reason. Rightfully or wrongfully, they were determined the measure should pass at once. Several amendments were offered, but when the Speaker would call the "yeas" and "nays" upon these amendments, some of the republicans would yell—absolutely yell—"No" with such vehemence as almost to shake the glass in the roof of the building, and forcibly remind one of the voting of a murderous mob. In this manner, then, and in this spirit, the Edmunds bill passed the House of Representatives, and very shortly afterwards, by the signature of President Arthur, became a law of the land.

After the passage of the Edmunds bill, a lull took place in regard to Utah and her affairs. Petitions, which had been pouring in from all parts of the country urging Congress to take some steps to suppress polygamy, became fewer and fewer. The country seemed satisfied. A corrupt press, and quite as corrupt a pulpit, gloated over the blow which had been stricken at polygamy and the people of Utah generally. So they rested from their labors. Congress had yielded to the pressure, and it could now proceed with the regular business of the session.

But there was still another act to be performed before the curtain could go down upon this disgraceful drama. The Territory of Utah, with its 150,000 inhabitants, was still without representation on the floor of the House. The duly elected delegate, the Hon. George Q. Cannon, by reason of a conspiracy now well known, was not allowed to take the seat to which he was so justly entitled at the orga-

nization of the House. But the infamous history of the whole affair is too thoroughly understood to require repetition in this letter. Suffice it to say, that the man who allowed himself to be used as a tool of the conspirators, is to-day a poorer if not a wiser man than he was when he started out to seek a seat in the Congress of the United States. He has spent the whole of the winter in Washington, and it is actually asserted by those who know him, that he has really entertained the idea that when the Utah election contest did come before the House, he would be seated! Poor man.

The debate was opened by Mr. Hasleton of Wisconsin, who spoke in support of the majority report of the elections committee, declaring that neither Cannon nor Campbell was entitled to a seat as Delegate from Utah Territory. Mr Davis of Missouri advocated the claims of Mr. Cannon to a seat, contending that the House alone had no authority to declare what should be the disqualification of a delegate, but that that power rested in Congress. Mr. Thompson of Iowa, argued in support of his "lonely position," that Mr. Campbell was entitled to the seat, basing his argument on the fact that there was nothing in Governor Murray's certificate to show that Mr. Campbell was a minority candidate, and contended that he should be admitted on a *prima facie* case. It is needless to say that Campbell listened very attentively to this speech. It doubtless raised his hopes considerably.

Mr. House, of Tennessee, combated the position taken in the majority report as violating all law, and disregarding all precedents, in claiming the right arbitrarily to exclude a Territory from representation. This was a very powerful effort in support of seating Mr. Cannon. Possessed of a full voice, Mr. House made himself heard in every part of the building, and although he read his speech from manuscript, still it was delivered with great oratorical effect. At the conclusion of this speech the matter went over for the day.

On Wednesday the debate was resumed. As on the previous day there was a large attendance of strangers in the galleries, the fair sex being well represented. Mr. Beltzoover presented an argument in support of the report of the majority, contending that each House should be the judge of the qualifications of its own members. Mr. Jones of Texas, in a very able and exhaustive speech sustained the claims of Mr. Cannon. The speaker maintained that Mr. Cannon having been elected by an overwhelming majority of the people of Utah as a delegate to Congress, he was qualified under the law then in force, and qualified under the Constitution, and it was not in the power of the House in judging of his qualifications to add or substract one thing from them. The question was whether Mr. Cannon should be admitted as the laws and Constitution of the country upheld, or whether by trampling them down Congress should obtain the plaudits of the mobocracy. Mr. Jacobs, of New York; Mr. Pettibone, of Tennessee; Mr. Horr, of Michigan; Mr. Miller, of Pennsylvania, opposed the admission of Mr. Cannon, while Mr. Bragg, of Wisconsin, and Mr. Moulton of Illinois, supported it.

The time allowed for discussion had now (4 o'clock) expired, whereupon Mr. Calkins arose and said that before demanding the previous question he desired to say to the House that Mr. Cannon personally asked him for an hour in his own behalf. This announcement took the House somewhat by surprise, for it was generally thought that now that the time of debate had expired, that Mr. Calkins would make the closing argument and then take a vote. Unanimous consent however, was asked that the gentleman from Utah be allowed one hour. There being no objection, Mr. Cannon took the floor.

The news that he was about to address the House spread through the building like wildfire, and in less time than it takes me to record the fact, every member was in his seat, and every employe in the building who could leave his post of duty for the time being, came rushing in to hear the speech of the Hon. gentleman. The effect was wonderful. Instead of being in a state of noisy confusion,

the House now was painfully silent, every face being turned towards the speaker. Mr. Cannon, although very pale, began his remarks with deliberation. His unusual paleness gave evidence of the emotions under which he labored, and his appreciation of the peculiarity of his position. He had been attacked personally, not by the old members who knew him, but by some who had just made their entrance into the House, and who in response to public clamor, were anxious to distinguish themselves with their constituents by their loud-mouthed zeal against the plural marriage of the people of Utah, and the ferocity of their attacks upon Utah's representative. It required no small degree of moral courage—as I realized from my seat in the gallery—to stand up under such circumstances and make a defense of the principles which he and his constituents believed in. As one of those constituents I sympathized with him in his position, and my feelings were deeply moved.

He had, on the one hand, to defend himself and the people whom he represented against the attacks which were made upon them, and, upon the other hand, he had to be careful not to say too much, because by so doing he might embarrass a number of his friends and the friends of constitutional government, some of whose enemies would only be too glad to construe their votes in defense of the principle of representation into a defense of the peculiar practices of the people of Utah. My readers can understand exactly by this the anomalous position which the Delegate-elect occupied, and that he acquitted himself so admirably as to receive the warm congratulations of members, is to me evidence that he was sustained and guided by a greater power than that of man.

Mr. Cannon spoke for over an hour, but as his speech will be found in the *Congressional Record*, and will probably be reproduced, it is needless for me to attempt to give any synopsis. Suffice it to say that he was listened to with the most profound attention, in fact such attention has not been paid to any man in the House for many years. Taken as a whole, the speech was delivered with great power, and several members, as they listened to the eloquent and pathetic appeals of the Hon. gentleman, were moved to tears.

After hearing Mr. Cannon speak, my next desire was to see his opponent take the floor; but in this I was disappointed. He was sitting in the seat that he had occupied nearly the whole of the day; but he evidently had no intention of speaking. He might have managed to "make" a speech if his lawyer had written one for him, and had it handed up to the reporters desk with "permission to print." How unfortunate it is that McBride didn't think of this before he left Washington! But perhaps McBride thinks he has written enough.

As soon as Mr. Cannon sat down, Mr. Cassidy, of Nevada, made a few vindictive remarks against the "Mormons." He raked up some old threadbare falsehoods and told them with as much earnestness as if the statements were being made for the first time. At the conclusion of this exhibition of truculence, Mr. Calkins closed the debate in a lengthy speech in support of the right and power of the House to prescribe the qualifications of a Territorial Delegate. Like Cassidy, of Nevada, he also became very vindictive, and, afraid that Mr. Cannon might have made any effect, accused the "Mormons" of everything that is vile, saying their track was marked with blood, etc., etc.

The vote was then taken, the result of which you have been advised by telegram. As in the case of the Edmund's bill, the Republicans had made up their minds beforehand. They had come to an agreement as to how they would deal with the case of Mr. Cannon. Constitutionally or unconstitutionally they were determined to exclude him and declare the seat vacant. This they have done. The outrage is accomplished. For the present it appears that fraud and wrong triumph; but the mills of the gods may grind slowly, yet they grind exceedingly fine, and eternal justice never sleeps.

Conscience is the voice of the soul; the passions are the voice of the body.

UTAH NEWS.

—o—

(Summarized from Territorial Journals.)

Business interests—all that the Edmunds Bill has left—are enlivening as Spring opens.

The death report for April, 1882, was lower than that of April, 1881, in Salt Lake City.

It is thought that the Edmunds Bill cannot be made operative in time for the August election.

Mr. E. A. Ireland has succeeded Col. M. Shaughnessey as United States Marshal for Utah Territory.

A party of missionaries left Salt Lake City on the 9th inst., bound for Great Britain and Scandinavia.

Bishop Erastus Bingham, of Lynne, Weber County, Utah, died May 2nd, at the advanced age of 84 years.

The company of emigrants which left Liverpool on April 12th, arrived in Salt Lake City on the night of May 1st, five and a half days from New York

The President of the United States has issued a warning proclamation against the desperadoes infesting the Territory of Arizona.

President John Taylor and Counselors and members of the quorum of the Twelve, are busy attending Stake Conferences throughout the Territory.

The Jordan and Salt Lake City Canal, an enterprise having as its object the increase of the irrigating water supply of the City, is nearing completion.

Elder Jacob Gibson, one of the Church veterans, and an early settler in Salt Lake Valley, died at his residenee in Sugar House Ward on Monday, May 1st.

Gen. William T. Sherman, Lieut.-General of the Armies of the United States, and party, were in Salt Lake City on the 2nd of May. The General was closing his annual tour of inspection of the military posts and stations of the West and South-west.

The Indians are reported as being somewhat troublesome in Arizona, the Territory adjoining Utah on the south, in which the Latter-day Saints have founded a number of flourishing settlements. The trouble is created by renegade whites, in their wicked and murderous conduct towards the savages.

Ex-Senator Paddock, of Nebraska, is reported to be one of the prospective Utah Commissioners. Miss Phebe Cozzens, a lady lawyer of St. Louis, is exerting every effort to obtain a similar appointment. It is understood that two of the Commission will be chosen from the east, two from Utah, and one from California.

The Convention which commenced its sessions in Salt Lake City on the 10th of April, for the purpose of framing a State Constitution for Utah, with a view to petitioning Congress for the Territory's admission to Statehood, concluded its labors on the 27th ult. The Constitution will be submitted to the people at a special election to be held on the 22nd of May, when all persons will have the privilege of voting "yes" or "no" as to the matter of its acceptance.

Some disreputable persons, finding nothing better suited to their taste, are now accusing Hon. George Q. Cannon of inciting the murder of a man, who was killed by Indians 27 years ago; an act of which he is as incapable as his traducers are of telling the truth. Not even Mr. Cannon's enemies—for every good man has some—believe the silly story.